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John E. Zercher

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Evangelical VISITOR

November 17, 1969

truth for modern man



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NATIONAL BIBLE WEEK—November 23-30

EDITORIAL

How Readest Thou?

There are few homes in Canada and the United States where a Bible could not be found. In fact in many homes there would be several copies. One might, in a more cynical moment, suggest that a Bible is for many a sort of household idol. Its presence gives a feeling of protection and sense of well-being to the family. Although it may be seldom read, if at all, it is there.

For many of us it is more than just there. It occupies an important place in our lives. We recognize its authority. It is the basis for our faith. From its pages youth finds instruction and age finds hope and comfort. Our children know the stories and we judge Christian preaching and teaching on the basis of its faithfulness to Scripture.

But with all of our high regard for scripture and indeed our reading and study of it there is a subtle danger. One could illustrate it by pointing out the many "promise boxes" on our bedside stands or desks as compared with the "command boxes" to be found. How many times we read our daily portion seeking a promise for the day but how often do we recognize a command. Far too many of us are devotionally oriented to Scripture be it in our private "devotions" or in our Sunday school lesson or even in the preaching we expect.

The Scripture's understanding of its role is surely more than devotional. It is "living and powerful, sharper than any two edged sword . . . a discernor of the thoughts . . . all things are naked and opened unto the eyes of him . . ." (Hebrews 4:12-13). "All scripture is . . . profitable for doctrine . . . reproof . . . correction . . . instruction . . ." (II Timothy 3:16).

The Thirteenth Chapter of First Corinthians is beautiful and inspiring reading. But Paul's command in Romans 13:8 to "love one another" is also in the Bible as is Colossians 3:19 where husbands are told to love their wives. Romans 8:28 is of great help when we cannot understand the events which affect our lives. But Romans twelve is also there. And one could go on and on. Suffice it to say that just as "every promise in the book is mine" just so are the demands and if we "stand on the promises" we need to walk in the commandments.

Thanksgiving week, from November 23 to 30, has been proclaimed by President Richard Nixon as National Bible Week, an interfaith observance to encourage Bible reading among all who are a part of the Judeo-Christian culture. This year for the first time the American Bible Society and the Laymen's National Bible Committee are joined by a Roman Catholic agency, The Catholic Biblical Association of America, in sponsoring the observance. In calling attention to it, President Nixon described the Bible as "unique among books and treasured by men and nations."

Cover: Courtesy American Bible Society.

Of course this is not quite as simple as I have made it sound. There is also a peril in this emphasis. The Gospel is not a commandment to be obeyed. It is an offer to be accepted. There is always the danger of two heresies—accepting the offer of grace and neglecting the commands and disciplines; or accepting the command and disciplines without the offer of the grace of the Gospel. It seems significant, does it not, that the writers of the Epistles knew no such heresy. They would begin with the offer of the Gospel. They would end with its demands. Christ knew no separation. Along with His gracious words were also His "hard sayings."

The character of an age calls for its own special word. The church of Luther's day had forgotten the offer of grace in the Gospel. His discovery of this Bible truth resulted in the Reformation. The problem in our day among evangelicals is that we have forgotten the demands and the discipline. We accept the principle of love and sacrifice and separation and discipline but to make these principles concrete in each day's living is quite another matter.

What would happen if in our personal Bible study we would take the "hard sayings" as seriously as we do the gracious ones? What would happen if before we open our Bible the next time we would vow to do what it and the Spirit says to us and, having read, close the book and do it.

Z

From the Editor:

National Bible Week focuses our attention on the Word of God—our debt to it and our need of it. There is no excuse on our part for not being knowledgeable of the Bible. There is a multiplicity of versions in an effort to do what the Reformers gave their lives to do—make this scriptures available in the language of the people. But with all of this it could very well be that we are reading it more but obeying it less.

Rev. Albert Engle condenses in a page and a half a life time of study and a world of truth out of the fifth and sixth chapters of Romans. The book of Romans is one of the great books of the New Testament which has had a profound affect upon the Christian Church. You will miss a means of grace if you leaf quickly over "The Problem of Sin."

I can almost hear our veteran missionary, W. O. Winger, say "Amen" to the article "Let Georgia Do It." Rev. Winger's searching question "Where are the men?" finds heart searching support in this article by Clay Cooper.

Many human interest stories cross an editor's desk and few are used. "For People Like Clem Isabelle" called for sharing with our readership. I think we have become quite insensitive to human tragedy. The communication media has so inundated us with the tragic in our world that we become hardened out of sheer necessity. We are overwhelmed by the magnitude of the suffering—Congo, Biafra, Viet Nam, and Camille. But it is important that we do not measure suffering by numbers but rather by the individual. One thousand people do not suffer more than one deserted child or one heart-broken mother. "For People Like Clem Isabelle" portrays a

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THE PROBLEM OF SIN

Albert H. Engle

In justification our sinful acts, the "sins that are past" (Rom. 3:25), are blotted out, and our standing before God is as if we had never sinned. The new birth which is another aspect of our initial experience in Christ restores the very life of God in us and places at our disposal His power to overcome sin and live victoriously as we walk in the light.

After Paul summarizes the blessings of justification (5:1-11) he proceeds to give light on a very important matter having to do with living victoriously and vivaciously. Failure to walk in *this* light accounts for many Christians living inconsistently, becoming sickly, dwarfed, defeated, and discouraged, and finally losing the faith which is essential to spiritual life.

In 5:12 we have a word which is previously used only three times but from here through the next 57 verses (KJV) is used 36 times. It is the word "sin" in contrast to "sins." In nearly all these instances, it is obvious that the reference is to, not the acts of sin, but to the corruption, which has infected the spirit of man. In the next several verses Paul traces this to Adam's transgression. The disobedience and rebellion of Adam as the head of the race resulted in sin and death being "passed upon all men." Man's nature became diseased and the infection was transmitted to every son and daughter of Adam's race. As David said, "In sin did my mother conceive me." In Galatians 5:19-21, under the term "Flesh," Paul lists manifestations of this disease of sin. The result: death—separation from God—to every one of Adam's descendants.

Following verse 15, Paul teaches that even as by one the blight of sin cursed all, so by another One, Jesus Christ, the curse was cancelled unto "justification of Life." Consequently, when one accepts Christ his standing before God is as if he were not under the curse—the righteousness of Christ is imputed to him. This is carried further in verse 19 where Paul says that the being "made righteous" is as universal as the curse.

THE EXERCISE OF OUR WILL

However, while salvation is sovereignly provided for all, God never relieves the individual from the responsibility of exercising his will as he receives knowledge and light. Even as the redeemed individual must act volitionally in the acceptance or rejection of Christ when he comes to the age of accountability, so the justified believer if he is to "be made righteous" must act volitionally when he becomes conscious of inward sin.

Paul emphasized this further in Chapter six. Until recently the clause in verse one was understood by the writer to mean, "Shall we continue *to* sin?" But it reads—*"Shall we continue in sin?"*, and I now see it means what it says, instead of as commonly understood. I find commentary support for this conclusion. In keeping with the

context, I believe Paul is saying, Since God's grace is as extensive as the curse of sin, shall we, when we receive light for a cleansing of which we had not previously felt need—shall we then be satisfied to co-exist with this corruption.

Paul pointedly asserts the proper response of the human will in verse 2, "God forbid." He then challenges the believer to accept the provision through Christ for death to sin—cleansing from the corruption of our nature. Even as Christ identified Himself with us and our sinful deeds, so He in the same manner identified Himself with us and our sin, or sinful nature. His burial in baptism symbolized death to our old nature and His being "raised up" from this death symbolized what Jesus called the "abundant life," a walk free from the corruption of the old nature.

OUR OLD MAN

In verse six Paul introduces a new figure of speech by which he personalizes the abstract idea of sin. He identifies this corruption of our nature with which we are born as "our old man." Using this new approach he emphasizes that this "old man" must be crucified—indeed his crucifixion is identified with the crucifixion of Christ. Even as our sins were pardoned on the cross, so our old man was there given the death sentence. And this sentence is as universally applicable as is the pardon. But even as an individual when he reaches the age of accountability must confess his guilt of sinful acts, so a believer, when he receives light concerning the "old man" must consciously recognize his need. He must personally appropriate the crucifixion of his "old man" as provided by Christ on the cross, "that the body of sin (in him) might be destroyed."

This is Paul's way here of setting forth what Peter testified happened to the believers when the Holy Ghost was poured out at Pentecost—their hearts were purified (Acts 15:9). Elsewhere Paul refers to this experience as being sanctified wholly (I Thess. 5:23), or being cleansed from "all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7:1).

The last reference above emphasizes the human cooperation essential to this cleansing or crucifixion—"Let us cleanse ourselves." In II Thess. 2:21, Paul says "If a man purge himself." James (4:8) says "purify your hearts," and John tells the believer to "purify himself" (I Jn. 3:3). How does one cleanse himself? He does it by cooperating with the Holy Spirit in acknowledging the presence of carnal traits. Adam Clarke says that many people never experience the real blessing of justification because they do not acknowledge the sinful deeds of their lives, and that likewise many people never experience the real blessing of sanctification because they fail to drag out by humiliating confessions the abominable groundwork of their hearts. This is the crucifixion route. This is what teachers of former days meant by "dying out." This in itself avails nothing, even as repentance of sins would avail nothing without the pardon Jesus secured on the cross, so our cleansing would avail nothing without the holiness Jesus secured for us.

Rev. Engle, presently serving as pastor of the Fairview congregation, (Pa.) shares another one of his articles on the book of Romans—chapters five and six.

Such human cooperation makes possible the exercising of faith to appropriate this holiness.

THE CRISIS OF FAITH

In Romans 6:11 Paul emphasizes the crisis of faith in the appropriation of this wonderful deliverance through Christ. "Likewise"—even as Christ on the cross identified Himself with our "old man" effecting his crucifixion and in his resurrection provided a life free from the curse of sin in the flesh. So "reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." The word "indeed" is significant. It emphasizes something more than resting on the imputed righteousness provided in our initial acceptance of Christ. We are told here to "reckon"—a strong word if properly understood—or appropriate in actual personal experience that which Christ provided for us.

As Christ on the cross identified Himself with us relative to our need of deliverance from sin in the flesh, so now we identify ourselves with Him in the provision. This is the faith that will bring us through the crisis of cleansing so

we can continue to grow in holiness. This is the key to living victoriously and vivaciously.

However, this crisis experience does not *guarantee* continuous and final victory over sin and Satan. Successive verses emphasize continued free moral agency—the need to exercise our will in a continued walk of holiness and service. Satan will subtly, as "an angel of light," or fiercely "as a roaring lion" seek our downfall. "Let him that thinketh he standeth take heed lest he fall." A person sanctified wholly is no more immune to temptation than was Adam in the garden. If Satan can deceive us, keep us from watching and praying, cause us to be overcome by temptation, and sin, our sanctified nature can be reinfected by sin and we may find ourselves as corrupted and carnal as ever. Hence, the need of keeping sensitive to the Holy Spirit. "Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption." If we are overcome He will convict us, and *as we walk in the light* we will experience continuous cleansing, and the "old man" who was crucified will not be revived. Thus we can really *live* as God intended us to.

LET GEORGIA DO IT

Clay Cooper

The way men let women tackle the job of rescuing the race from Eden's ruin, indicates they have forgotten that Adam ate the apple too.

IN EVERY HEMISPHERE communism is peeking over the ramparts and it is little wonder. There are hardly enough men (males) stationed on foreign mission outposts of the world to man two aircraft carriers with a wartime complement.

Christ initiated His program for world conquest by hand-picking the Twelve: Simeon, James and John; Andrew, Philip and Bartholomew; Matthew, Thomas and James the son of Alphaeus; Thaddaeus, Judas and Simon; all strong masculine names. Soon seventy others were recruited, making eighty-two. After Pentecost they numbered thousands. The rank and file grew. Some were seamen, others were horny-handed tillers of the soil. A physician forsook his practice, one the toll booth, another the halls of learning to enlist.

This predominant masculinity in missions was no first-century quirk. It was in line with all scriptural precedent. Men have always been God's *method*. Moses led the children of Israel out of Egypt. He was succeeded by the *man* Joshua, who employed twelve *men* to survey the promised land. The march around Jericho was made by *men*. God's instrument in Samson's day was Samson. It was Gideon who marshalled 300 *men* to defeat the Midianites. The women remained in their tents.

God requisitioned the first-born sons of Israel's households with:

"You must give your eldest sons . . . Three times a year must all your *males* appear in presence of the Lord, the God of Israel"

No such instructions were ever given concerning the women.

Who penned the Scriptures?

" . . . holy *men* of God spake as they were moved by the Holy Ghost" (II Peter 1:21).

Only two books in the sacred canon bear the names of women: Esther (she didn't write it), and Ruth (a beautiful foreign missionary narrative, probably written by the prophet Samuel).

It would only be expected that Christ would rest upon the broader shoulders of *men* the greater responsibility of penetrating the pagan world with His Gospel. It would have been surprising had He not assigned the job primarily to them.

The ideal supporting role of the female may be dramatically illustrated by a thirteenth-century B. C. incident, when God's program called for the conquest of Canaan. Deborah, the only woman ever to judge Israel, recruited Barak to champion the cause (Judges 4:4-9). Refusing to head the campaign, she declared her willingness to go with him into battle, but only *with* him, not *instead* of him, or *ahead* of him.

Today it is different. Women frequently lead the way. However, we have reason to believe they prefer the scriptural pattern and resort to a leadership role with great reluctance.

Mission statistics reveal an astonishing outnumbering of males by modern Joan of Arcs who don male dress and march in the vanguard. On some fields the ratio may be six to one. The average bulletin listing foreign appointees is telltale. The following male to female ratio of personnel (unmarried), under foreign appointment, represents three well-known independent mission boards:

The first brochure shows *twenty-six* single women to *three* single men. The second names *forty-one* American women, with *no* male representation; and *twenty-two* to

one, Canadian. The third paper, issued by one of the larger mission bodies in the world, pictures *forty-eight* single women and *not one* unmarried man.

It is understandable that pagan peoples should inquire of Christian missionaries, "Is your God a female god?"

Olive Howard, missionary to Ivory Coast, wrote the editor of *Floodtide* (March-April, 1963):

"Recently, we had two new missionaries join us here —both women. When one of the national believers heard that it was two more mademoiselles we were meeting at the ship at Abidjan, he asked, 'Are there only women in God's affair in your village?'"

All too often His only representatives whom countless non-Christians observe are consecrated women. The female image is so stamped on modern missions.

No one knows where the idea ever came from, but the notion that foreign missions is a woman's domain practically permeates Christendom. Men let the women tackle the job of rescuing the fallen race as if they were unaware that Adam ate the apple too. When the issue of foreign missions is raised, seldom does the idea crease the brain of the average male that this is his area of responsibility also. To him, foreign missions is for the girls. It has something to do with lace and pink teas.

Where does one ever find a *Men's* Missionary Fellowship in the home church? On just how many foreign mission stations do men outnumber the women? Most men are merely touching this matter with the tips of their fingers. Many are not touching it at all.

American colleges and universities field more *men* on the gridiron on a given Saturday afternoon, than the American church can boast serving in Christ's foreign legion. Perhaps not more than twenty thousand Protestant missionaries are actually at their foreign posts at any one time. The male head count among these is so disproportionate as to be absurd.

Because so few see masculinity and missions at the same glance, women are obliged to serve as stand-ins and attempt the impossible . . . fill men's shoes. A classic illustration comes from the steaming jungles of Malaya. A young woman, manning a remote station alone, farewelled

the visiting mission director with: "God has called a *man* to do this job out here. So far, he hasn't responded. But, until he does, I will stick here for Jesus' sake."

She recognized herself as only a willing substitute for God's plan . . . a *man!*

An English proverb bears on this point: "It's a sad house when the hen crows louder than the cock." What is sad for a house, is sad for a world. But it would be sadder still were it not for the Dorcas Societies, Ladies Aids, Martha-Mary Sewing Circles, and Women's Missionary Groups. Without them, the whole venture would be in *real* trouble.

Much of mankind's dilemma will be solved by lifting the load of world evangelization off the burdened shoulders of women and placing it back where it belongs. There are some prerogatives for which the male alone was endowed and one of them is leadership in God's army. Whenever earth's redemption goes forward apace, a predominant masculine element is in the forefront.

Today's world issues call for re-masculinizing missions. To continue the present trend becomes as ludicrous as sending a preponderately female expeditionary force in wartime, or manning subs, ships and planes with them. . . and still expecting to win. A tightly packed he-man phalanx forging ahead, making missionary plans, thinking missionary thoughts and embracing missionary problems will provide much of the solution to the present mid-century crises.

Of a perilous time in the dim past, it was recorded: "I sought for a man among them, that should make up the hedge, and stand in the gap . . ." (Ezekiel 22:30). Without question, this is the call of the Almighty again.

Christ is going about looking for *men* who will relate themselves to His world objectives. Those who listen can hear Him saying:

"Bring me *men* to match my mountains,
Bring me *men* to match my plains,
Men with empires in their purpose,
And new *men* with eras in their brains."

—Sam Walter Foss

Reprinted from *Nothing to Win but the World* in which book this is Chapter Two. Used by permission.

MDS — For People Like Clem Isabelle

Burton Buller

Many watched as Camille indiscriminately destroyed the few material possessions a lifetime of frugality had allowed them. She blazed a cataclysmic trail of catastrophe that went beyond staggering proportions. But even more shocking was the accompanying human helplessness and hopelessness.

Clem Isabelle and her invalid husband, Lewis, have lived in a small house on the outskirts of the deluged town of Pass Christian, Miss., for the past 13 years. They have never had much, but what they have had has been precious to them. This year they lost it all, narrowly escaping with their lives.

"We come near being caught right in the hurricane," Clem explained. "We was just between the water. Just as the front part of the house was crackin' up, the Civil Defense truck come and says you all better get on because you between the water. So they had to come in here and pick up my husband and wrap him up in blankets and take him on out. So we've been out ever since.

"If we had stayed a little longer, we would never have got out. You see where the water was. That's over my head so I know we would have got lost."

Clad in a surplus hospital gown, she stood in her house in slick, stenching mud up to the tops of her canvas shoes. The wallpaper was waterstained in a ring around the room about six feet high. All around lay overturned and exploded furniture, hardly recognizable in their grotesque watersoaked forms. The kitchen range and table were covered with a decaying flood residue. In one bedroom an old upright piano lay on its back, covered with mud.

"That's all ruined; there ain't nothing' to it: my washing machine, my stove. I ain't had no water to try to clean anything. And for clothes, we don't have any of that. And this room here, I just can't do anything with it. Somebody will just have to come throw it all out. So you see where I'm at, huh?" She swallowed hard. "No more bed. No more

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BUGS In the FLOUR

and how they started me thinking!

Doris Cober

IN THE KITCHEN this morning, sifting flour to make bread for our family, I wrinkled my nose at the pile of squirming worms and black bugs left in my sieve. In this hot, steamy weather, tiny creatures multiply quickly in food supplies. At least the biggest ones were sifted out; and as for the rest Jim would say cheerfully, "More protein for our whole-meat bread!"

But this morning that did not seem very funny; and I thought longingly of the huge, shiny stores overflowing with all kinds of foods that I used to take for granted. Just to be able to buy a big bag of clean flour now!

Then my mind jumped to our family on the other side of the world, to the two Grandmas who write faithfully, lovingly, wistfully: "How big Sheila and Timmy must be growing!"

Exactly five years ago Jim and I were on a ship, sailing to India for the first time. Well, what do I think of missionary life after this while? Is it worth the inconveniences, the eating of food of lower nutritional value, the ache of being separated from loved ones for long years, the isolation from people of similar background, the lack of cultural affairs such as concerts in our area? Later on, when the children are ready for school, will it be right to send them a thousand miles away to a boarding school?

No quick and easy answers to these questions are possible; but perhaps now is the time to sort out my feelings about this state of affairs called missionary life.

Why did I come to India?

Basically, to help others. When we were in language school studying Hindi, a speech was required in which we were to state our goals in coming to India. Working with women; teaching them good nutrition and child care; teaching English; teaching Bible—these were some of my hopes. These goals of course were good; such teaching is necessary. But I am slowly realizing that the Lord probably put me in the "school" of India to be taught as much as to teach.

And so I had better change my questions to myself. Rather than, "Is missionary life worth the physical and mental aches?" and "Why did I come anyway?" *this is the important question*: "What has missionary life taught me about the principles that God wants His children to learn?" One necessary lesson concerned my personal devotional life. Here, away from the stimulation of thought-provoking sermons in English for 10 or 11 months of the year, listening to sermons in Hindi still takes so much effort that one can hardly rely upon this as a regular source of spiritual

The writer with her husband James are serving under Brethren in Christ Missions in India.



James and Doris Cober, Sheila and Timothy.

nourishment. Thus I discovered the absolute imperative of a daily quiet time, alone. Just as surely as our lawn slowly dries up to a parched, crackly brown expanse during the hot dry season when the atmosphere is so arid that no dew falls, so my spiritual life withers when I think I am too busy for a daily time of learning to know the Father better. Another "subject area" concerns women's role in the family—and in society in general.

Seeing the often subservient position of women here has made me appreciate in a new way the freedoms and privileges we western women enjoy and perhaps abuse. Yet, conversely, I wonder if we could not learn from our eastern sisters something of the rewards of accepting more wholeheartedly our feminine role. Tara Ali Baig, writing on "Women's World" (*Indian and Foreign Review* September 1, 1969) says:

At the base of almost all Asian societies, however different they may be, is the matriarchal figure of the earth or mother goddess: woman, the procreator and continuer of life. Such a deity could hardly be weak or clinging. Her strength, power and endurance was that of the earth, this is the heritage of the Asian woman today . . . If she is content with her role of daily drudgery, the unending tasks and the burden of birth, the cycle of want and the unceasing care of others, it is an acceptance of her womanhood. This acceptance has been her principal weapon, for through it, she has made man her real dependent. . . . It might have been different if husbands or families had felt any tangible neglect during this process (of emergence into a wider sphere of public life and action). But common sense, which most women seem to have exercised because their homes and families always did come first in their scheme of things (and this with remarkably few exceptions) added to useful disciplines of selfless service, made the transition relatively painless.

What I am trying to say is this: If, as many thoughtful observers seem to be saying, the family as an institution in the West is undergoing such severe stress, could it be partially the fault of us younger wives and mothers for rejecting indirectly our feminine role? Should we not take a fresh look at what we are doing with the responsibilities that are uniquely ours?

A third area of learning relates to the matter of fellowship with other Christians—and forgetting completely about the denominational roster which may hold their names.

Maybe it is the stronger feeling here of being "pilgrims in a strange land" which helps us to seek out other

"pilgrims"; perhaps it is the realization that we Christians are so few and the enemy is legion. At any rate, these few years in India have shown me that, much as I appreciate and am loyal to our group of believers, Christ's redeeming love knows no boundaries; His true disciples come from many, varied groups. Had I never crossed the seas to serve here, I probably would have taken many more years in learning this lesson.

Sometimes depression settles on us because of misunderstandings arising from difficulties in reconciling our occidental minds with oriental ways; and discouragement slyly creeps in because of the lack of visible results from our work. We are tempted to think that we, or the Lord, or the Mission Board must have made a mistake this time and that we really don't belong here.

And so my fourth lesson is accepting the fact that Hannah Whitall Smith states so well:

Be careful for nothing, He (the Lord) says, not even your service. Above all, I should think, our service, because we know ourselves to be so utterly helpless in regard to it, that, even if we were careful, it would not amount to anything. What have we to do with thinking whether we are fit or not? The Master workman surely has a right to use any tool He pleases for His own work, and it is plainly not the business of the tool to decide whether it is the right one to be used or not. He knows and if He chooses to use us, of course we must be fit. And in truth, if we only knew it, our chief fitness is in our utter helplessness. His strength is made perfect, not in our strength, but in our weakness." (*The Christian's Secret of a Happy Life*, Revell, 1942; p. 135)

These are a few of the things the Lord has shown me while living in this part of the world; and there must be many more lessons to learn, for in no sense do I feel I have completed my "school days." Actually, there is not very much difference between being a Christian in the U.S. or Canada and being one in India. Whether or not we happen to have the title of missionary, we all have the same challenge: *Go, then, to all peoples everywhere and make them my disciples*" (GNFMM Matt. 28:19). There are just different locales in which to live and learn!

From the Editor

(Continued from page two)

helplessness and a hopelessness in a way that got through to me. I wanted to share it with the VISITOR family.

I suppose some will want to rename the paper "Evangelical Housekeeping." Last issue we talked about cooking on a wood-fired stove and now we share an article by India Missionary Doris Cober entitled "Bugs in the Flour."

The article on the Youth Page deserves a wider readership than just the youth. "Who Comes First?" needs to be asked and answered both once and for all and also everyday.

Christmas should be Christ-centered and family oriented. The article "Advent Family Devotions" helps us to do both. We are indebted to our Home Page editor for the imaginative effort she has devoted to this article as well as to the page in general.

This issue contains the obituaries of two outstanding ministers whose lives enriched our brotherhood and whose passing makes our church the poorer. In these two men we have evidence of the meaning of the word "brethren" in our name. Their areas of service and interest were quite different but they shared a profound experience of God's grace, a deep loyalty to the church, and a great love for their Lord. May we follow in their steps.

Four Most Needed Items

Poverty, war and disaster in the world today have called for increased giving of material aid items to meet these needs. This year MCC is again asking Mennonites and Brethren in Christ people across America and Canada to give more to help alleviate the pains of the world.

Bedding, used clothing, school kits and supplies, and yard goods are the most important items needed at this time.

The request for bedding is ever-present. This year 20,000 lightweight blankets and 60,000 heavy blankets and comforters are needed in nine countries. All sizes of bedding can be used and in many cases the darker colors are more practical.

50 tons of lightweight used clothing are needed in five countries, while 400 tons of heavier used clothing have been requested in four countries where MCC has workers assigned.

The request for 10,000 school kits was made by six countries. While many of the countries desire the supplies in the specified kits, items such as pens, notebooks, crayons and scissors given in bulk quantities are also accepted.

300,000 yards of cotton, corduroy, flannel, muslin, rayon and wool are needed in nine countries. The demand for more yard goods increases each year as the workers establish more sewing centers and self-help projects in their work with the people.

Giving for the first nine months of 1969 by the churches surpassed the projected goals of the clothing centers. It is hoped that the last-quarter giving will help to exceed the goal which had been set for the year.

In Operation in Rhodesia— The Mobile Bible School

Only a comparatively small number of people find it possible to attend Ekuphileni Bible Institute (Rhodesia) or Choma Bible Institute (Zambia). It is hoped that the Mobile Bible School, being initiated this year as a pilot project, will serve many types of people: those eligibles who are eager but unable to attend the Institutes; young people no longer in school who need to become established in the faith and service of Christ; those with potential for service in the local church, Sunday schools, visitation, youth meetings, etc.

The Mobile Bible School opens operations in central areas for a period of four weeks of instruction—six weeks envisioned as a later goal. Classes are held from 1-4 p.m., in classrooms on a school site after the dismissal of the regular school. The following subjects are being taught: 1. Life of Christ, 2. Evangelism, 3. Acts, 4. Soul-winning, 5. Christian Ethics, 6. Christian experience. Practical work of visitation and evangelism will be fitted into forenoons or Saturdays.

The Albert Harveys and the Jake Shenks, with national helpers, are directors and teachers in these projects—each supervising several schools in different districts, at various periods in the year which fit into the agricultural and school year.

At the end of the year results will be evaluated and decisions made concerning the future of the project.

Pray for God's leading in this new venture. We believe that under the anointing of God, it can result in untold blessings in the life of the church.

Page Ed.

WHO COMES FIRST?

William R. Bright

Do athletes live by the Golden Rule—"Do unto others as you would have them do unto you"?

Don Shinnick, linebacker with the Baltimore Colts, was one of southern California's most outstanding athletes, both in high school and college. He went to UCLA on a football scholarship to play ball on one of the greatest college teams in America. Admirers, followers and coaches were expecting nothing less than All-American honors to come to Don. He had it made.

There was one small problem, however. UCLA was already blessed with one of America's leading fullbacks, Bob Davenport, later to become two-time All-American and recipient of the Pop Warner Award.

Don Shinnick waited impatiently for the day when he would be able to demonstrate his All-American talent and prowess on the gridiron, but since he was only one year behind Bob Davenport, would Don have to wait for his chief competitor to graduate?

While Shinnick was considering this question, he was also observing the lives of many of the players on the nation's number one team. He noticed that they were not only good athletes, but that there was something else about their lives which was different. They said that that difference was Jesus Christ, whom they had received as their Savior and Lord. They were "playing ball for Christ." That season Don, too, made this wonderful discovery of knowing Christ, and his life was changed.

Three years passed from the time that Don first suited up for the UCLA Bruins, and still there was little opportunity for him to play. Davenport continued to be the man of the hour. Then, suddenly, Don's great opportunity came—but not as he had planned. It came in the form of a knee injury to Davenport, which threatened his chance to play in one of the leading games of the season. By this time, Shinnick had come to admire, respect, and love the man who was robbing him of his chance to play. What would be his attitude? Would he grab this chance to prove himself?

It was late afternoon; scrimmage was over; and Don Shinnick—after an exhausting workout—stood at my door. "I've come to talk to you about Bobby," he said. "Bobby has hurt his knee and may not be able to play the rest of the season. I want you to pray with me that God will heal Bobby's knee."

Yes, God did hear that prayer. Davenport did play, and Shinnick continued to sit on the sidelines until Davenport graduated. But Don's day came, and he made an impact both on the gridiron and for Christ before he left the Westwood campus. He was the No. 2 draft choice for the

pro teams, and has, for the last 11 years, been one of the outstanding players in professional football.

Many honors have come his way, including honorable mention All-American, and All-Pro, second team.

If you were to ask Shinnick, "Why did you pray for Davenport's recovery?" his answer would be simple: "I would have expected Bobby to pray for me if the situation had been reversed."

Quite possibly, your reaction is, "I could never do that. I am a competitor. I want to win. I want to be at the top of the heap, even if it means stepping on some others to get there."

I can understand that philosophy, for it is prevalent today and many athletes and coaches subscribe to it. However, just as there are laws that govern the physical realm, so there are laws which govern the moral and spiritual realm.

It was Jesus who said to seek first the kingdom of God, and His riches, and all these things shall be added unto you . . . and to do unto others as you would have others do unto you.

Granted, this is contrary to our nature, but that is where Christ comes in. He came to this world to change men from the inside—to give them a new heart, a new will, a new standard for life.

It is true that some may think Shinnick was foolish, yet there are others who believe that Shinnick is now clipping spiritual coupons from that kind of investment which proves that "As you sow, you reap." We always reap what we sow, and we always reap *more* than we sow. If you sow love, love is returned, even more than was sown. Sow hate, and hate is returned to you, but more of it. Do good to others, and the same comes back to you, multiplied. Don Shinnick is reaping what he has sown.

It is quite possible that some of you have never yet made this great discovery of knowing the Lord Jesus Christ in a personal way, as Don Shinnick, Bob Davenport and thousands of other leading athletes and coaches know Him. If not, may I suggest that you read the first three chapters of the Gospel of John, with special attention to 3:1-8 and 1:12.

Then, invite Jesus Christ to come into your life, to make you the kind of person He created you to be. He promised to do this, if you let Him, because He loves you and died for you. May I further encourage you to make it a daily practice to read the Bible, especially the New Testament, each day.

If you are interested in knowing more about how you can become a Christian or how you can become a mature and effective disciple of Christ, I shall be happy to send you additional information without cost or obligation to you.

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Advent Family Devotions

Esther Boyer



If you plan to observe the Advent Season in preparation for Christmas it is not too early to begin planning. We offer you a program which the Skyline View Brethren in Christ church prepared for Advent Family Devotions last year. I suggest that you keep a file of ideas on religious observance of Christmas. I do hope you kept the 1968 Home Page which explained Advent and gave instructions for preparation of a wreath. If you desire information please feel free to correspond with the page editor.

First Sunday of Advent November 30, 1969

EMMANUEL, GOD WITH US

Light the first Advent candle

Call to Worship:

As we light the Advent candle,
May we prepare the way for Christ
To come into our hearts and into our home
This Christmas season.

Read these scriptures: Isaiah 9:2 and 6, Matthew 1:23,
John 3:16

Read this meditation:

Old Testament prophets predicted that when the Christ Child was born He would be called Emmanuel. Emmanuel means God with us. In a mysterious and miraculous way Jesus is the Son of God. How wonderful it is to know that in Jesus Christ, God is with us. Christ loves us and cares for us.

Sing this Carol: (O Little Town of Bethlehem)

How silently, how silently,
The wondrous gift is given
So God imparts to human hearts
The blessings of His heaven.
No ear may hear His coming,
But in this world of sin,
Where meek souls will receive Him still,
The dear Christ enters in.

Prayer:

O holy Child of Bethlehem, descend on us we pray.
Cast out our sin, and enter in, be born in us today.
Come to us, abide with us, our Lord Emmanuel. In Christ's name. Amen.

Second Sunday of Advent December 7, 1969

CALL HIS NAME JESUS

Light the first and second Advent candles

Call to worship:

O power of love, all else transcending,
In Jesus present evermore.
We worship Thee, in homage bending,
Thy name to honor and adore.
Yea let our souls, in deep devotion,
Bathe in love's mighty, boundless ocean.

Read these scriptures: Isaiah 11:1-4, Matthew 1:21, Romans 10:9.

Read this meditation:

When we were babies we were given a name by our parents. But the Bible tells us that Jesus was named by angels. Even before He was born Joseph and Mary were told that "He shall be called Jesus, for he shall save his people from their sins." Jesus is a special name with special meaning. Jesus was born so that we can be forgiven of our sins. He forgives us when we confess our sins and ask His forgiveness. Then He lives with us.

Sing this Carol: (Away in a Manger)

Be near me, Lord Jesus, I ask thee to stay
Close by me forever, and love me I pray.
Bless all the dear children in thy tender care,
Prepare us for heaven, to live with thee there.

Prayer:

Dear Heavenly Father, we thank you for sending Jesus to be our Savior. We ask that you forgive our sins and help us to love Jesus and live for Him. We pray for those who do not know Jesus as Saviour and pray that we will help them to know Him. Amen.

Third Sunday of Advent December 14, 1969

UNTO YOU A SAVIOR, CHRIST, THE LORD

Light three Advent candles (The pink one as third)

Call to worship:

In humble stall the Savior lay
While shepherds adoration pay—
Shall we not come and worship, too
The Christ to whom all praise is due?

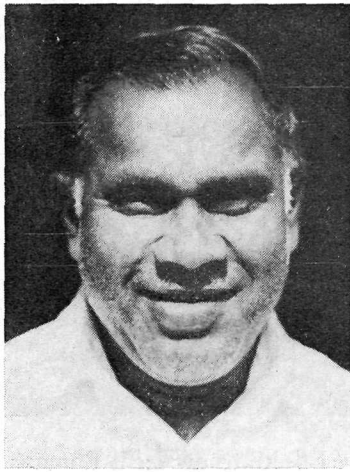
Read these scriptures: Isaiah 61:1-3, Luke 2:10 and 11.

Read this meditation:

Light looked down and beheld darkness.
"Thither will I go," said Light.
Peace looked down and beheld War.
"Thither will I go," said Peace.
Love looked down and beheld Hatred.
"Thither will I go," said Love.
So came Light and shone.
So came Peace and gave rest.
So came Love and brought Life.
And the Word became Flesh and dwelt among us.

For centuries God had promised to send a deliverer to Israel. He was the Messiah, or Christ, meaning "The Chosen One." Jesus is that chosen one who fulfills God's promises to mankind. This is why we worship Him.

(Continued on page eleven)



Samuel Rai

Introducing a Godly Family

Anna Jean Mann

"The generation of the upright shall be blessed." Psa. 112:2



Samuel's wife, Monica

The patriarch of this family, Samuel Rai (pronounced *rye*), is pastor of the Madhipura Mission Congregation and also part time evangelist for the Hospital.

The Madhipura Congregation consists of the hospital staff and their families and a few Christian families living in the town of Madhipura. At present there are two Christian families posted in government service in Madhipura who attend church here.

As part time evangelist for the Hospital his work includes attending to the small bookroom at the Outpatient Department of the Hospital and conducting daily Bible classes with the TB inpatients. He speaks Hindi, Santali, and some English.

* * * * *

By a previous marriage there are four children: Sosen, a married daughter with six children, who teaches in the government school in Saharsa.

Next is Surendra who visited USA and Canada in 1968. He works in the Saharsa Literature Center and is pastor at Saharsa. His wife Mary is the headteacher in the Saharsa Christian Day School. They have five children.

Budhiwanti, a daughter, teaches in the government girls' high school in Saharsa. In an article featuring her as one of our overseas Christians (*Evangelical Visitor*, Feb. 1, 1964, p. 9), her Spirit-filled life and witness as the only Christian on a teaching staff of eight or ten is mentioned.

Last of these four is Rajendra, accountant at the Madhipura Christian Hospital. His wife teaches at the Saharsa Christian Day School.

* * * * *

After the death of his first wife, Samuel married, about 1938, an orphan girl named Monica, a trained teacher. They have six children.

Annie, only daughter of this marriage, had been headmistress in the government school in Saharsa before her marriage in 1967. Now she teaches, with her husband, in the government school in Dhanbad. They have just had a son born to them.

Then is Emanuel. Both he and his wife are trained pharmacists from Vellore Medical College and Hospital and both recently were working at Madhipura Christian Hospital.

Sanatan is completing his second year in nurses' training at Dhamtari Mennonite Hospital, and plans are for his return to work at MCH upon completion of his course.

Anil is taking laboratory technician training at Ludhiana Christian Medical College Hospital. This course will be completed this winter and he also will return to MCH to work.

Arun and Rajesh, two more sons, attend the local government high school in Madhipura. We have hopes that one of these boys might go into medicine.

* * * * *

This is an unusual family and we need many more like them; but sometimes "a prophet is not without honor except in his own country!"

Clem Isabelle

(Continued from page five)

bed. No more furniture . . ." She trailed off with a short laugh to mask her emotions.

"The first time in 69 years, the first time, that I've been in anything like this. Course we had a little wind, but nothin' like this. Never been anything like this before. We's both gettin' old and it's hard to get back on our feet." She stared at the slimy remains. "Yeah, everything's washed out," she said hopelessly. "Yes, we's washed out."

Civil Defense, upon finding themselves with an invalid man on their hands, placed him in a hospital. "I tell you, he's sick," Clem said. "He is very sick. He has diabetes, a bad heart, plus he had a stroke and high blood pressure. So he just in a fix. He's in the hospital now. And the thing is they're trying to get him out, but where am I going to

put him? I'm living with my brother myself right now for the time being, but I couldn't take him there because they don't have no room. And you can see I can't take him here.

"I'm in debt at the hospital for over \$400 already and how am I going to get the money to pay for it I don't know. I just don't know. And I don't have nowhere's to put him right now. And we both gettin' old and can't get out and work. I know he'll never work, poor old fella.

"If I could just have this house patched up good enough to live in, I'd be satisfied for the time being. If I could just do that, then maybe I could get my husband back home, cause I won't be able to pay them bills."

Then fatalistically, sobbingly, "I'm so thankful to God that we're still here. I'll make it, I'll make it till I die, that's one thing. You never give up."

CHRISTIAN TEACHERS On the Move



Above: A few of the girls in a Domestic Science class getting individual attention from Miss Mildred Myers. At the end of this school year in December, Miss Myers will be relieved for home furlough. Visiting her in Rhodesia is her mother who will return with her.

Left: (Matopo Secondary School) The teacher needs to take time to make sure that each student understands. Miss Miriam Frey, seen here during her first term of service, is now enroute to Africa after a furlough to the States. She is touring other lands and visiting our missions in Japan and India, planning to arrive in Bulawayo, Rhodesia, about January 1.

Another teacher from Rhodesia, Miss Anna Graybill, Ekuphileni Bible Institute, will also be relieved at the end of the Institute's year for furlough home. Her sister Dorothy, a teacher from the States, is visiting her now and the sisters will be returning together.

Advent

(Continued from page nine)

Sing this Carol: (O Come All Ye Faithful)

O come all ye faithful, Joyful and triumphant,
O come ye, O come ye to Bethlehem!
Come and behold Him, Born the King of angels.
O come let us adore Him, O come let us adore Him,
O come let us adore Him, Christ the Lord.

Prayer:

O God, we give you thanks for fulfilling your promises and sending Christ to us. We want to let our lives shine as lights in a dark world. We want to live lives of peace and love. Help us, we pray in the name of Christ. Amen.

Fourth Sunday of Advent December 21, 1969

WHERE IS HE THAT IS BORN KING?

Light the four Advent candles.

Call to worship:

Come to Bethlehem and see, Him whose birth the angels sing.

Come adore on bended knee, Christ the Lord, the newborn King.

Read this scripture: Matthew 2:1-11

Read this meditation:

Wise men came from afar to see Christ at His birth. They knew He was a King. They gave Him gifts fit for a King; gold, frankincense, myrrh. Above all, they worshipped Him. Every Christmas we give gifts to celebrate God's gift to us and to remind us of gifts

we can give to God. May we also worship Christ and let Him reign in our lives as King.

Sing this Carol: (Joy to the World)

Joy to the world, the Lord is come. Let earth receive her King.

Let every heart prepare Him room. And heaven and nature sing,

And heaven and nature sing, And heaven, and heaven and nature sing.

Prayer:

Dear Jesus, help us to crown you King of our lives. And speed the day when you shall be King over all the earth. Use us in your kingdom to stand for truth and right. In your name we pray. Amen.

CHRISTMAS DAY, December 25, 1969

GLORY TO GOD GOODWILL TO MEN

Light the Advent candles and the Christ candle.

Call to worship:

O holy Child of Bethlehem, Descend to us we pray,
Cast out our sin, and enter in. Be born in us today.

Read this scripture: Luke 2:8-14.

Read this meditation:

This is Christmas Day. Today we celebrate the birthday of Jesus. This is a special birthday because Jesus is a special person. He is God's Son. Jesus was born

(Continued on page twelve)

The Contemporary Scene

Christian Declaration Sponsored by NAE

(NAE)—The National Association of Evangelicals is inviting Christians across the country to participate in a program to call America back to God and spiritual values through individual commitment to Christian witness, prayer and involvement.

The program is a concerted effort to call all Christians to declare themselves in a nationwide stand for the priority of moral and spiritual values as taught in the Word of God.

Dr. Clyde W. Taylor, general director of NAE said "NAE believes that there are Christians who care enough to want to do something. That is why the National Association of Evangelicals is sponsoring the 'Christian Declaration.' As President Nixon said in his inaugural address, 'To a crisis of the spirit, we need an answer of the spirit.' The involvement of thousands of dedicated Christians can bring spiritual renewal to the nation."

The "Christian Declaration" will be distributed by NAE to Christians all across America to sign. Those signing will make a commitment to pray for the nation, to support their church's spiritual outreach, to individually share their faith in Jesus Christ, and to become personally involved in turning the nation back to God and biblical principles.

A CHRISTIAN DECLARATION

BECAUSE Christian principles have played a major role in the founding of this nation and in the life and progress of our society, and

BECAUSE there has been such a neglect of moral and spiritual values in our nation that we now have largely a secular society, and

BECAUSE we have too often failed both God and man in our Christian commitment, and

BECAUSE we face a new decade with pressing national and international problems which cannot be solved apart from moral and spiritual considerations, and

BECAUSE God has promised to bless the nation that honors Him: "Blessed is the nation whose God is the Lord" (Psalm 33:12),

I HEREBY DECLARE my commitment to the nationwide effort to call men to God and to the moral and spiritual values in the Bible. To this end, I will

- ... support the ministry and outreach of my local church,
- ... share my faith in Jesus Christ as Lord and Savior on a person-to-person basis,
- ... demonstrate love, concern and neighborliness toward all races of men without partiality and without prejudice, especially to the poor, the oppressed and the disadvantaged,
- ... participate in public affairs by voting my convictions and seizing every opportunity to uphold the cause of righteousness, and
- ... pray for the nation and spiritual renewal in the land.

Liberal Theologian Admits Need of Something Beyond Social Justice

Without recanting his long commitment to social justice, Dr. John C. Bennett has admitted recently that some churches have become so preoccupied with social action they've all but forgotten God.

The president of Union Theological Seminary makes the charge in *Christianity and Crisis*, a liberal journal. Quoting two European Marxist scholars, Dr. Bennett shows that even Marxists "have detected a missing dimension in the activist secular theories which are the current fashion."

"Transcendence"—an awareness of "a source of judgment upon history, a meaning for human life that is not fully encompassed by politics and economics."

Dr. Bennett notes in his article that the Marxist intuition that something is missing from contemporary liberal theology is strikingly similar to protests being made by conservative Christians who deplore what they regard as excessive preoccupation with social problems and political action.

UPI Religion Editor Louis Cassels says the views of long-time liberal Bennett "may fetch fervent amens from quarters where his name has not hitherto been greeted with hosannas."

However, Bennett made it clear in his writing that he still has no patience with conservatives who oppose social action because of a selfish indifference to the welfare of others, or because they look upon the Church as a place to seek private comfort and escape from the real problems of a troubled world.

The conclusion of his article is that it's **not** a case of choosing between faith in God or concern for your fellow man. Both are needed. Adds Cassels: "What Christ has linked together in the Great Commandment, let no man try to put asunder."

Advent

(Continued from page eleven)

so that people everywhere could have peace in their lives. We should do all we can to bring peace. Jesus said, "Blessed are the peacemakers for they shall be called the children of God."

Sing this Carol: (While Shepherds Watched)

All glory be to God on high, And to the earth be peace.
Goodwill henceforth from heav'n to men, Begin and
never cease;
Begin and never cease.

Prayer:

Dear God, we thank you that Jesus was born into our world. May His peace be in our hearts and in our home, and may His peace come to all people everywhere. We want to love and obey Him. Amen.

Evangelical Visitor

Our Colleges

MESSIAH COLLEGE

Play by Platform Arts Society

Platform Arts Society will be presenting its first production of the year at 8:00 p.m. on November 21 and 22. Eugene Ionesco's *Exit the King* will be performed reader's-theater style. Dramatic interpretation in this method depends more on the quality of the voice than on physical appearances.

Exit the King, the first Platform Arts production to be done reader's-theater style, demonstrates how a man of wealth and power can fall from his established position. Mr. Daniel W. Kale, Instructor in Speech, will direct the play.

Annual Christmas Choral Concert

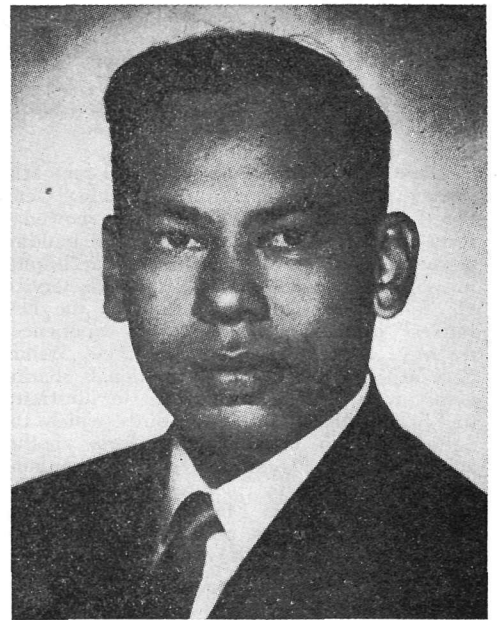
A varied program of familiar and unfamiliar Christmas carols and anthems will be presented at this year's Christmas Choral Concerts. Two dates have been set in order to accommodate the expected large audience. On Sunday, December 7, the program begins at 7:30 p.m.; on Tuesday, December 9, at 8:00 p.m.

Three groups — Polyphonic Choir, Choral Society, and Chapel Choir—will participate in a candlelight processional at the beginning of the program. Each choir will have its own part in the program. Then all three will join together to sing several selections.

Black Evangelist at College

Reverend William E. Pannell, a member of the evangelistic team of Tom Skinner Crusades, will be on campus December 1. He will speak in the Chapel session in the morning and will address a joint meeting of two classes—United States History and History of Christianity—in the afternoon. In a question-and-answer period later in the afternoon, Reverend Pannell will be discussing what it means to be black in a white society.

The guest speaker, who lives in Detroit, is the author of *My Friend, The Enemy*, published in 1968.



William E. Pannell

CHURCH NEWS

ALLEGHENY CONFERENCE

The *Morning Hour Chapel* conducted their prayer meeting on the "cell plan": Dillsburg area, in the Jacob Burkholder home with Rev. Jesse Lady in charge; north of the church, in the Mrs. Elsie Lemmon home with Brother Joseph Stoner in charge; south of the church, in the Pierson Wolf home with Samuel Stoner in charge; East Berlin, directed by Carl Messenger; Abbottstown area, Raymond Riddle home with Harvey Zook in charge; Hampton group in charge of Bennie Fadenrecht.

Elective courses offered in the Adult department of the Sunday school at *Morning Hour Chapel* for the Winter quarter are: Uniform Lesson series; Biblical Study Romans 1-6; Life Problems—Discussion and solution from the scripture.

The *Clarence Center Congregation* reports a new sound system is being installed in the auditorium of the Christian Education building. This facility has been donated to the church in memory of Mr. Ernest Brauen by his wife, Geneva. The church already noted its usefulness during the recent Sunday school promotional and installation service.

On November 9 the *Montgomery Church*, under the auspices of the WMPC, sponsored the Grantham Brethren in Christ Choir. They presented a Missionary Cantata.

Approximately 80 members and guests attended a church-community dinner sponsored by the Men's Fellowship of the *Mt. Rock Church* October 7. It was held in the High School cafeteria of the Shippensburg High School. Rev. Peter Willms, chaplain of Messiah College was guest speaker. This occasion served to bring the church and residents of the Dentler Village area closer together.



Superintendent Richard Peachey holds plastic record which Mrs. Jennie Gingrich breaks as Pastor Eugene Heidler looks on.

Cedar Grove Sunday School Has 270 Present

Cedar Grove Sunday School where Rev. Eugene Heidler is pastor broke its record attendance of 188 with 270 people present on Rally Day October 19. This was 149 more than last year's attendance and 92 more than the record. Guest singer was Jeffrey Steinberg from Allentown. Rev. Robert Miller from the local Baptist church taught the Sunday school lesson to a combined adult class.

For a number of weeks a plastic record with the number 188 had hung in the vestibule. Members of the Sunday School enthusiastically invited people from the community to the Rally Day services. In a ceremony during the Sunday School hour the superintendent, Richard Peachey held the plastic record while Sr. Jennie Gingrich, the oldest

member of the Sunday School broke it with a hammer prepared for the occasion.

Thirty-nine years ago Cedar Grove Church had been built on land given by Sr. Gingrich and her husband. On October 19, 1930 it had been dedicated.

The former record of 188 had been established April 11, 1965, when the remodeled church had been dedicated.

Mt. Rock Sunday School activities included Rally Day October 5 with Rev. Don Shafer as guest speaker; October 12, Children's Sunday; October 19, Youth Sunday; and October 26, Parents Sunday with Mr. Arthur Michaels as guest speaker.

Pleasant View Brethren in Christ Church has rejoiced in a very good summer with an approximate 15 per cent increase in attendance in these months. To open the month of October a Rally Day was held with David McBeth as the guest speaker. Continuing in the month October 12, the members participated in a Harvest Home In-gathering for the pastor, Rev. Samuel Lady and wife.

Holy Communion was observed, October 5, in the *Waynesboro Brethren in Christ Church* and on Sunday evening, October 12, the Teacher Training Class taught by Harold Zercher concluded their study period.

ATLANTIC CONFERENCE

The Senior Bible Class of the *Conoy Brethren in Christ Church* had as their special feature a showing of pictures of Alaska by Jacob and Mary Martin. On October 26 a special "Neighbor's Day in Sunday School" was held. The pastor from a neighboring church was the guest speaker.

Dr. Richard Canfield spoke in the *Conoy and Elizabethtown Churches*, on October 12 and October 24 respectively. Dr. Canfield is the radio speaker on "Keys to Better Living" heard each afternoon on WDAC.

The *Elizabethtown Church* observed Holy Communion, October 5; and on October 12 the *Wainfleet Gospel Four* from Canada ministered in song. On October 17, Charles Lady, instructor of music at Niagara Christian College, was the guest soloist.

The *Mt. Pleasant Church* featured four Missionary programs: on Saturday evening October 4, Dr. and Mrs. Myron Stern showed a forty-minute motion picture of the building of the new additions to the Mtshabezi Hospital in Rhodesia including the dedication service. He followed this by witnessing to the new fullness of the Holy Spirit he experienced recently. Sunday morning Rev. Pete Willms gave experiences of Japanese nationals sharing Christ with their own people. He illustrated the prayer chains of paper birds which the nationals make to save them from another atomic bomb. On Sunday evening Dr. Samuel Brubaker shared by pictures and word the work of the Navajo Mission Hospital where he gave three years of service. Rev. Fred Holland followed with experiences of their twelve years in Africa.

MFO (Mobilize for Others) is an organization on Messiah Campus made up of students concerned enough for others "to get out and do something." At this time MFO is helping to support a coffee house named "The Net" in Harrisburg. It is located in the basement of the *Bellevue Brethren in Christ Church* on 20th and Chestnut Streets. The purpose of this coffee house is to meet needs of the students primarily from Bishop McDevitt and John Harris High School, who will be the ones primarily patronizing the place.

CANADIAN CONFERENCE

The Men's Fellowship of the *Wainfleet Congregation* held a banquet, October 15, with Rev. Harvey Stickley as guest speaker and special music by the Gospel Four. Richard Whiteside, a former member and a second year student in Toronto Bible College, was guest speaker, October 5. The Crusaders decorated the church for the fall harvest season. The Crusader president, Karen Winger, conducted the Thanksgiving service with Gordon Gilmore, our second year student in Ontario Bible College, bringing the Thanksgiving message.

New cupboards were installed in the church basement of the *Delisle Community Chapel*. The Crusaders had a Crokinole tournament in the parsonage recreation room.

CENTRAL CONFERENCE

News from the *Bethel Congregation* at Carland, Mich., included the following: On September 7 one of the Sunday school girls, Sharon Bolla, followed the Lord in baptism. Special singing groups at the church during October were: "The Singing Avilas," Ithaca, Mich.; "The Music Men," Owosso, Mich.; and the Crystalaires, Sumner, Mich. On the last Sunday Mr. Don and Mr. Mike, Flint, Mich. presented a special program for the children by means of songs, quiz, balloon animals, a puppet and a Scene-o-felt story.

Revival services were held October 5 through 12 with Pastor Marvin Keller being the evangelist at the *Dayton Church*. His brother Robert from the Brethren in Christ Church in Palmyra, Pa., assisted in this ministry.

Tuesday, November 4, the WMPC of the *Nappanee Church* had as their special speakers Mr. and Mrs. Paul Martin of Elizabethtown, Pa. They showed pictures of the mission work in Nicaragua where Brother and Sister

Howard Wolgemuth are located, and where the Martins had visited.

PACIFIC CONFERENCE

A Family Life Conference is scheduled for November 19-23 at the *Sandia Brethren in Christ Church*, Albuquerque, N. M., with Dr. Marion Heisey and Dr. Robert Smith as guest speakers. Dr. Heisey is a trained counselor and is a part-time professor at the University of New Mexico. He also is superintendent of the Navajo Mission. Dr. Smith is a medical doctor and a former chairman of the Commission on Home of the Brethren in Christ Church. He is serving at the Navajo Mission Hospital.

October 1-60 people of the *Chino Brethren in Christ Church* boarded the bus bound for the Billy Graham Crusade at Anaheim Stadium helping to swell the crowd to 28,000. Following Dr. Graham's message about 1,000 responded to the invitation.

Births

ENGLE—Ronald Lamar, born October 10 to Mr. and Mrs. Delbert Engle, Zion congregation, Kansas.

HOOVER—Susan Jane, born August 31 to Mr. and Mrs. John Hoover, Fordwich congregation, Ontario, Canada.

HOOVER—Debra Leann, born October 1 to Mr. and Mrs. Boyd Hoover, Antrim congregation, Pa.

KANODE—Michael Glenn, born October 21 to Mr. and Mrs. Earl G. Kanode, Cross Roads congregation, Pa.

KENNEDY—Tammy Annette, born July 19 to Mr. and Mrs. Paul Kennedy, Antrim congregation, Pa.

KREIDER—Deborah Long, born October 15 to Dr. and Mrs. Henry L. Kreider, Madhipura Mission, Bihar, India.

LEBO—Regina Kaye, born September 8 to Mr. and Mrs. Leon Lebo, Antrim congregation, Pa.

SHONK—Roy Lee Kenneth, born October 1 to Mr. and Mrs. LeRoy Shonk, Mt. Pleasant congregation, Pa.

VANCE—Mary Jane, born September 4 to Mr. and Mrs. William Vance, Dayton congregation, Ohio.

ZOOK—Theresa Faye, born July 5 to Mr. and Mrs. Verle Zook, Zion congregation, Kansas.

Weddings

BOOK-TYSON—Miss Beth Tyson, daughter of Rev. and Mrs. Irvin Tyson, Collegeville, Pa., and Mr. Morris Book, son of Mr. and Mrs. Maynard Book, Upland, Calif., were united in marriage May 31, 1969, in the College Chapel, Grantham, Pa. The ceremony was performed by the bride's father, assisted by Rev. Allen Sollenberger, brother-in-law of the bride.

BORGES-WINGER—Charlotte Winger, daughter of Rev. and Mrs. Bert Winger of Leonard, Michigan, became the bride of Mr. Israel Borges, of the Bronx, New York, August 16, 1969, at the Bronx Mission. The ceremony was performed by the bride's father, assisted by her grandfather, Rev. W. O. Winger.

ENGLE-CORNELL — Miss Kathy Cornell, daughter of Mr. and Mrs. K. B. Cornell, Jr.,

Weatherford, Okla., became the bride of Mr. Homer Wayne Engle, son of Mr. and Mrs. Homer Engle, Thomas, Okla., July 17, 1969, in the First United Methodist Church, Clinton, Okla., with Pastor Henry F. Landis officiating.

GISH-GOOD—Miss Janet M. Good, daughter of Mr. and Mrs. Paul B. Good, Manheim, Pa., became the bride of Mr. John H. Gish, son of Mr. and Mrs. Victor L. Gish, Manheim, Pa., September 27, 1969, in the Manheim Brethren in Christ Church with the Rev. Grant G. Noll officiating, assisted by Pastor Isaac S. Kanode.

KERR-KOHLER—Miss Barbara Kohler, daughter of Mr. and Mrs. John S. Kohler, Ashland, Ohio, became the bride of Mr. Donald D. Kerr, son of Mr. and Mrs. Richard Kerr of Jeromesville, Ohio, August 16, 1969. The ceremony was performed by Dr. Joseph Henderson assisted by the bride's brother-in-law, Rev. Lawrence M. Yoder of Elkhart, Indiana, in the First United Methodist Church, Ashland, Ohio.

ORDWAY-HOCK—Miss Janet Hock, daughter of Mr. and Mrs. Walter Hock of Shippensburg, Pa., and Mr. Michael Ordway, son of Mr. and Mrs. Dorsey Ordway, also of Shippensburg, were united in marriage October 18, 1969, in the First Church of God, Shippensburg, Pa., by Rev. Forest Weist.

SIMMERS-MINNICH — Miss Virginia Darlene Minnich, daughter of Mr. and Mrs. Earl Minnich, Waynesboro, Pa., and Mr. Michael L. Simmers, son of Mr. and Mrs. Milton E. Simmers, Chambersburg, Pa., were united in marriage October 19, 1969, in the Waynesboro Brethren in Christ Church. The ceremony was performed by the Rev. Virgil Books, pastor of the church.

CLIMENHAGA-BRUBAKER — Miss Lona Sue Brubaker, daughter of Emerson and Mabel Brubaker of Ashland, Ohio, was united in marriage to Bishop Arthur M. Climenhaga of Upland, Calif., on Saturday, September 27, 1969, in the Ashland Theological Seminary Chapel, Ashland, Ohio. Officiating ministers were Bishop C. B. Byers, Rev. Alvin C. Burkholder and Dr. Owen H. Alderfer.

Obituaries

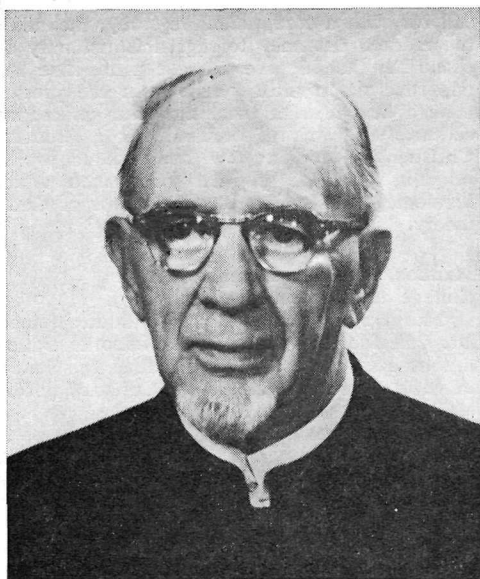
BRUBAKER—Daniel O. Brubaker passed away unexpectedly Wednesday, October 22, at the age of 69 years. He was born June 25, 1900. He was married to Grace Smith, Mt. Joy, Pa., October 11, 1924. He was a skilled woodworker, his home being proof of his skill. There were no children to bless this union but Dan and Grace's hospitality to others was widely known. There were 350 persons at the viewing.

He is survived by his wife; four brothers: Menno, Abram, Rev. Samuel and Ezra; and one sister, Ella.

Funeral services were held at the Cross Roads Brethren in Christ Church with Rev. B. E. Thuma and Rev. Henry Frank of the Mt. Joy Mennonite Church officiating. Interment was in the Bainbridge Cemetery.

COBER—Annie Reesor, born August 21, 1883, at Cherrywood, Ontario, died October 21, 1969, at her home in Cornley, Ontario, after an illness of nine years.

On December 5, 1906, she was united in marriage to George Cober, who preceded her in death August 1, 1968. In September, 1907, she united with the Heise Hill Brethren in Christ Church. Left to mourn her passing are three daughters, Martha (Mrs. Joseph Wide-



John A. Climenhaga
1884-1969

Rev. John A. Climenhaga, born April 16, 1884, in Stevensville, Ontario, Canada, departed this life, October 8, 1969, at Harrisburg, Pa. He was the son of Peter and Annie Climenhaga. At the age of eighteen under the ministry of the late Bishop J. R. Zook he was converted at which time he united with the

Black Creek Congregation of the Brethren in Christ Church.

He was united in marriage, August 27, 1912, to Emma Smith to which union were born the five surviving children. She preceded him in death on July 31, 1960. On September 15, 1962 he was married to Mary Hess who survives.

Rev. Climenhaga had a wide and influential ministry within the Church. He was a member of the faculty in the early years of Messiah College (Messiah Bible School and Missionary Training Home) serving from 1910-1919. He was a missionary to Rhodesia (Southern Rhodesia) from 1921-1929. From 1930-1937 he was associated again with higher education serving at Jabbok Bible School and with Upland College. From 1937-1949 he was engaged in the pastoral ministry serving the Granville congregation and later the Stowe congregation. In 1950 he returned to Messiah College from which he retired in 1960 taking up residency at the Messiah Home, Harrisburg, Pa., where he lived until his death.

He was active as an evangelist and a churchman. His keen mind and high standard of excellence were used in various areas of the church's program.

Besides his wife, Mary, he is survived by three sons: Arthur M., Upland, Calif.; David E., Cleona, Pa.; and Joel R., Manhattan, Kan.; two daughters: Leoda M., Peekskill, N. Y.; and Kathryn (Mrs. Roger Hahn), Highland Falls, N. Y.; nine grandchildren; and two brothers: Asa W., Grantham, Pa., and Laban, Kindersley, Saskatchewan.

A memorial service was held in the Messiah Home Chapel, October 11, with interment in the Grantham Memorial Park.

Among tributes received were those from Bishop C. B. Byers, Bishop of the Atlantic Conference; Owen H. Alderfer, General Conference Secretary; and D. Ray Hostetter, President of Messiah College. The tribute which follows is on behalf of the College.

A Tribute to the Reverend John A. Climenhaga

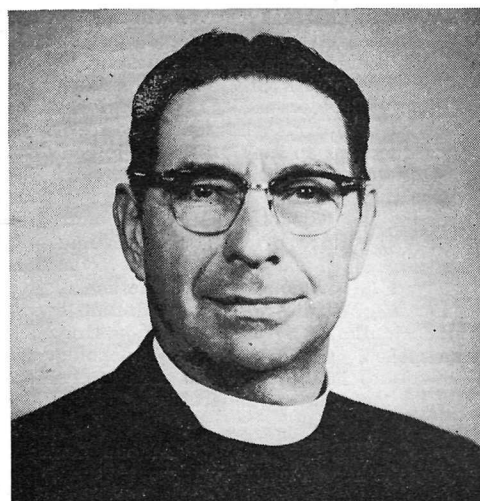
"The departure of John A. Climenhaga is an inescapable loss to all. His brilliance was used for the Lord's work in a variety of areas including missions in America and Africa, the pastorate, and Christian education.

"A special debt of gratitude is due from Messiah College and the Church for his services in the field of education. His contributions to the programs of Jabbok Bible School, Upland College, and Messiah College were of great significance.

"He enriched the lives of many youth and inspired them by his talent for articulation, his encouragement of a high order of accuracy, his intellectual acuity, his independent judgment, and his being candid in speech.

"With a poem on his tongue, faith in his heart, and a love committed to his God, he served others and gave himself to them. We thank God for his service and memory, and wish for his family God's comfort at this hour."

D. Ray Hostetter
President



Harry D. Hock

Rev. Harry D. Hock, born November 5, 1910, in Chambersburg, Pa., passed away suddenly, October 14, 1969, in Belleville, Pa.

At the time of his death Rev. Hock was serving as pastor of the Big Valley Brethren in Christ Church having recently completed his first term of three years in ministry to this congregation.

Rev. Hock was active in the promotion of the Camp Meeting ministry of the Church and a widely used evangelist. He was Chairman of the Board of Camp Freedom, St. Petersburg, Fla. He served nine years in mission work in Detroit, Mich., and twelve years as an evangelist. Rev. Hock was a man of prayer and a herald of the doctrine and life of Holiness.

He is survived by his wife, Catherine; three children: Mrs. Paul (Viola) Beagan, Westland, Mich.; John D., Ortonville, Mich.; and Mrs. Dennis (Mynette) Waltersdorff, York, Pa.; seven grandchildren; and four brothers and two sisters.

Funeral services were held at the Big Valley Church, Belleville, Pa., on October 16 and at the Air Hill Church, near Chambersburg, Pa., on October 17. Bishops C. B. Byers and H. A. Ginder officiated at these services. Interment was in the Air Hill Cemetery.

Among the tributes received and read at the

memorial services were those from Bishop H. A. Ginder of the Allegheny Conference; Bishop C. B. Byers on behalf of the Roxbury Camp; Owen H. Alderfer, General Conference Secretary; the Camp Freedom Board, St. Petersburg, Fla.; and the Church Board of the Big Valley Congregation.

An excerpt from the tribute on behalf of the Roxbury Camp follows:

"We thank God for giving to Roxbury camp a brother like Harry Hock! He was a lover of Holiness and the Spirit filled life.

"He believed in camp meetings with all of his heart and no work nor sacrifice was too much for him in his effort and zeal to promote the doctrine of heart purity.

"His leadership in the prayer work of the camp was a tremendous blessing; in this area he will be greatly missed.

"He was a man of courage and conviction who stood firmly for the faith, and yet was kindly tolerant for all others. This endeared him to the hearts of the many persons he met during his years of ministry."

Charlie B. Byers
Director of Roxbury Camp
Chairman of Board of Directors

man), Stouffville; Mary and Ada (Mrs. Clifford Winger), both of Gormley; six grandchildren; ten great-grandchildren; and two sisters.

Funeral services were conducted in the Heise Hill Church by Pastor Andrew McNiven, Rev. Alvin Winger and Rev. J. R. Steckley. Interment was in the Heise Hill Cemetery.

ENGLE—Hiram H. Engle, was born July 16, 1886, in the community of Navarre, Kan., the fourth child of Bishop and Mrs. Jacob N. Engle. He departed this life October 1, 1969, at the age of 83 years.

He was converted at the age of 16 and later became a licensed minister in the Brethren in Christ Church.

He was married to Lula Haas September 20, 1916, she preceding him in death, June 10, 1936.

May 21, 1947, he was married to Rose Lore. All their married life was spent in the Abilene area. He was also preceded in death by his son, Mahlon in 1952.

He is survived by his wife; three sons: Jay, at home, Eldon of Abilene and Ethan of Redonda Beach, California; one daughter, Mrs. Margaret Davis of Wichita, Kan.; ten grandchildren; one great-granddaughter; also two sisters, both of Abilene.

The funeral service was held from the Zion Brethren in Christ Church with Pastor John Hawbaker and Rev. Monroe Book officiating. Interment was in the Belle Springs Cemetery.

KAUFFMAN—Mrs. Anna R. Kauffman, 78, wife of Percy W. Kauffman, died October 7, 1969. She was born at South Mountain, August 13, 1891, the daughter of the late James and Katie Carbaugh Verdier. She and Mr. Kauffman were married July, 1915.

In addition to her husband she is survived by these children: Ervin Kauffman, Dennis Kauffman, and Mrs. Carroll Tracey, all of Waynesboro; Mrs. Aldus Bumbaugh, Smithsburg; and Mrs. Clyde Wagaman, Waynesboro. Also surviving are seven grandchildren, four great-grandchildren, and two sisters.

The funeral was held from the Grove Funeral Home with Rev. Virgil Books officiating. Burial was in the Green Hill Cemetery.

News Items

Enrollment Hits New High at Asbury Theological Seminary

Another record-breaking enrollment of 451 has launched the 47th academic year at Asbury Theological Seminary. This total is an increase of nearly 10 per cent over the last Fall Quarter enrollment of 411.

Students are here from 43 states and eight foreign countries, including Canada, which lists eight enrollees. India has seven students enrolled.

Asbury Theological Seminary is an accredited member of the American Association of Theological Schools and ranks 14th in size among the 175 member seminaries in the United States and Canada. The degrees offered are Master of Divinity (basic theological degree); Master of Theology and Master of Religious Education.

Governor of Virginia Thanks MDS

Recently received in the Mennonite Disaster Service office in Akron, Pa., was a letter from Mills E. Godwin, Jr., governor of Virginia. It thanked the disaster organization for the services rendered by the Mennonite people during the disastrous flooding of the James River Basin Area.

The letter reads in part: "I am especially appreciative of the prompt response to the needs of our people by your volunteers who arrived on the scene, completely organized and ready to function in the cleanup phase.

"This humane effort on the part of your membership helped to minimize the hardship and suffering of our citizens during a natural disaster such as this Commonwealth has never before experienced."

Sees 30 More Years for Private Education

The crisis today for private higher education is more serious than in the past 300 years according to a Stanford University scholar.

In a speech at Seattle Pacific College, a Free Methodist institution, Dr. Lewis B. Mayhew said the crisis is so serious responsible scholars "can predict that by the year 2000 private education will exist but will have lost its viability."

Indian Artist's Life of Christ

Paintings Available

Mission agencies in India, Florida and Illinois have cooperated to make available reproductions of eight full-color paintings from the life of Christ.

The work of Bengali artist Deepak Nath will be used first to illustrate a Bible story book published in the Bengali language.

Painting of the pictures came about as a free lance assignment when the Evangelical Literature Depot felt the need for a modern version of Matthew's Gospel in up-to-date Bengali. The scenes, featuring oriental faces and tightly drawn settings, were felt to have such appeal they should be processed by technicians in America.

New Magazine Redefines the Ministry

A new bi-monthly periodical was introduced at the Interchurch Center in New York City whose editors say will address itself to the premise that there's a lot more to being a minister than preaching from the pulpit.

The Christian Ministry, successor to the 40-year-old *Pulpit*, was born out of the conviction that in today's world a whole new set of demands are being made upon religious vocations and that the role of a minister in communicating to his flock has many facets beyond the pulpit.

Need God's Guidance

Nixon Tells Congressmen

"There are times when we need help beyond ourselves to make the right decisions" on national policy, President Richard Nixon told a group of Congressmen this week.

The occasion was a White House prayer breakfast attended by some 80 Representatives and Senators who participate in weekly prayer meetings at the Capitol. The breakfast was held in observance of the National Day of Prayer.

Mr. Nixon led his guests in a silent Quaker prayer for God's guidance. Afterward he quoted John Adams' prayer which is inscribed over the marble mantelpiece of the White House dining room: "May none but honest and wise men ever rule under this roof."

"No matter how honest or wise a President may try to be," Mr. Nixon said, "at times of great challenge there has to be something more than honesty and wisdom in the leadership of this country."

Religious Agencies Submit Briefs

On Tax Exemption to Court

Protestant, Catholic, and Jewish organizations have filed friend-of-the-court briefs with the U.S. Supreme Court arguing in support of tax exemption for church and synagogue property used for religious purposes.

The case was initiated by Frederick Walz, a New York lawyer. Owner of a vacant lot on Staten Island valued at \$100 and taxed at \$5.24 per year, he contends that his taxes are more than they otherwise would be because church property is exempted from taxation.

"Mr. Walz goes to the heart of the matter by arguing that houses of worship themselves should not be exempt from taxation," said the Rev. Dean Kelley, an official of the National Council of Churches which filed one of the *amicus curiae* briefs.

Canada, Vatican Establish Diplomatic Ties

The Vatican and the Dominion of Canada have established diplomatic relations, according to an announcement by Prime Minister Pierre Elliott Trudeau.

He said the two nations had begun talks last January which led to the recent decision to exchange envoys at the ambassadorial level.

Canada will be the 69th state to set up a diplomatic mission in the seat of the Roman Catholic Church.

20 Per Cent at Cornell Favor Violence

A trustee-sponsored survey reveals that one of every five Cornell University students questioned are ready to approve "violent or disruptive protest under exceptional circumstances."

The opinion takers stated their findings were "indeed serious."

Douglas Williams Associates told the New York Times that two per cent of the Cornell students approved "violent or disruptive protest as general principle."

Rewrite History of Christian Doctrine, Professor Pleas

Can any of the various histories of Christian doctrine suffice for contemporary revolutionary problems?

James Leo Garrett, professor of Christian Theology at Southern Baptist Theological Seminary, Louisville, Kentucky, doesn't think so.

Professor Garrett cited current trends which call for such a comprehensive study, including the modern tendency to regard Christianity as essentially action; the current preference for paperbacks and articles free from the presses instead of Christian teachings from preceding centuries; the rising demand for a "secular Christianity" and a new consolidated world religion; and the popularity of such novel theological movements as the "death of God" theory.

Maddox, McIntire Defend Shelton College in March, Speeches

Georgia's Governor Lester Maddox joined Dr. Carl McIntire at the War Memorial Building here to stage a protest against the state's move to cancel the license of "Christian liberal arts" Shelton College.

"Under no circumstances will we move out," McIntire told an estimated 6,000 persons. "Private education cannot be killed by the socialists and radicals who are discriminating against us."

The governor took the occasion to charge that participants in the Oct. 15 moratorium and similar demonstrations were "aiding and abetting the enemy." He told supporters of Shelton College also that the United States should "get away from social reform and go back to God's Word."

Shelton College at Cape May, N.J., has 180 students and 17 full-time faculty. Ralph A. Dungan, state commissioner of higher education, has threatened revocation of its accreditation.

New Techniques Advocated To Christian Educators

Preaching and pat answers are not sufficient for Christian education today, a specialist told 500 Protestant evangelical educators.

"We have been satisfied with students giving the right answers," Dr. Donald Ely said. "Now, we must teach them how to ask the right questions so they can come to their own conclusions."

Dr. Ely hammered home a message previous speakers had begun, that belief and truth have to be aided by motivated teaching using the best classroom techniques of today. He received an ovation from his audience.

Dr. Ely is director for institutional communications at Syracuse (N.Y.) University. His speech, "Communications Technology and Techniques in the 70s" was both motivational and a "nuts-and-bolts" lecture.

New Catholic Prayer—First in 400 Years; Bishops Given Expanded Power

A new, simplified Mass will be supplied faithful Roman Catholics in 1970—a rewritten rite using totally new prayers for the first time in 400 years.

The closing phrase to the Lord's Prayer is one form of change. The new version has a Protestant ring to it: "For Thine is the Kingdom, and the Power, and the Glory."

Poll Finds Generation Gap On Premarital Sex Views

Most people over 30—by a large majority—said in a recent Gallup Poll that premarital sex relations were "wrong" but adults in their 20's were fairly closely divided in their opinions.

The poll takers also took a sounding of college students last May in which students approved premarital sex by 2 to 1.